Chriſt's Laſt

SERMON;

OR,

The Everlaſting Eſtate and Condition of all Men in the World to come.

Exactly deſcribing the Everlaſting, Bleſſed, and Happy condition of the Children of God in Glory for ever: with the everlaſting, endleſs and eaſeleſs condition of wicked Men in the world to come for ever.

Set forth for the Comfort of the Godly and for the Terrour of the Ungodly, by a godly, able, and faithful Servant of Jeſus Chriſt.

Col. 3. 4. *When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory.*

Mat. 25. 34. 41. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.*

London, Printed for *Will. Thackery*, *T. Paſſenger*, *Phil. Brooksby*, and *John Williamſon*, 1679.

Courteous Reader,

THere is lately publiſhed an excellent and profitable Sermon, called, *The Chriſtians Bleſſed Choice*. Likewiſe *Chriſt's Firſt Sermon*. Alſo *Chriſt's Laſt Sermon*. And the *Chriſtians beſt Garment*. Alſo *Heavens Glory, and Hells Horror*. And *a Warning-piece to the Sloathful, Idle, Careleſs, Drunken, and Secure ones of theſe laſt and worſt of times*. Very Godly Books, and are but three pence a piece.

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2. *The dreadful character of a Drunkard*.
3. *Dooms-day at hand*,
4. *The Fathers laſt bleſſing to his children*.
5. *The black Book of Conſcience*.
6. *The ſin of Pride Arraigned & Condemned*
7. *The Plain-Mans plain Path-way to heaven*.
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All very Neceſſary for theſe Licentious times.

Christ's last Sermon:

OR,

The everlasting estate and condition of all men in the world to come.

John 14 2, 3.

In my Fathers house are many mansions, if it were not so, I would have told you: I go to prepare a place for you. And if I go, I will come again and receive you unto my self, that where I am, there ye may be also.

OUr blessed Lord and Saviour having in the foregoing Chapter acquainted his disciples with his departure from them out of this world, he comes herein this, and the three following Chapters, to give them his last farewel Sermon: and therein he endeavours principally to comfort the sad hearts of his disciples, who were now disconsolate and cast down in their spirits, under the sense of so great and sad a loss, as the loss of their great and only Lord, & Master Jesus Christ.

For whom they had left and lost all, Christ having acquainted them with his going out of the world, they thereupon presently begin to be dejected and cast down at this sad news, Lord, say they, have we left all and followed thee, and wilt thou now leave us? shall we now be exposed to the difficulties and dangers of the wide world? No, saith our Saviour, be not discouraged, let not your hearts be troubled, it is for your good that I go away: In my Fathers house are many mansions I go to prepare a place for you. And if I go, I will come again and receive you. You shall not be losers by my going away from you, I will surely make you amends for all your loss; there are mansions of joy in heaven, that will abundantly counterbail all your worldly losses. If I go away, it is for your good, for: I go to prepare a place for you: and though you have not my bodily presence, yet you shall have my spiritual presence; I will send you another Comforter that shall abide with you for ever: I will not leave you comfortless, I will come unto you: that is by my Spirit, to guide and direct you into all truth, and to bear up your hearts under all those troubles and temptations which ye shall meet withal in the world.

Having thus briefly given you the scope of the whole, I come now to the words themselves from whence I raise these four Propositions: First, that there are mansions of glory in hea-

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ben for the people of God hereafter: In my Fathers house are many mansions. 2. I note from hence, that Christs Ascension was to prepare a place for Beleivers; I go to prepare a place for you. 3. That Christ will certainly come again and receive Beleivers to himself, I will come again and receive you. 4. And lastly, which I shall chiefly insist upon, I note from hence, that those mansions of glory prepared by Christ for Beleivers in Heaven, will abundantly recompence and make good all the losses and all the crosses, which Beleivers may meet withal in the world.

I shall begin with the first of these, that there are mansions of glory for Beleivers hereafter. The point is so plain from the words themselves that I shall only give you a place or two of Scripture, in the 84 Psal. ver. 11. The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. Eye hath not seen, Ear hath not heard, neither hath it entred into the heart of man to conceive the things which God hath provided for them that love him, 1 Cor. 2. 9. Come ye blessed (saith our Saviour, Mat. 25. 34.) inherit the Kingdom prepar'd for you. Several other Scriptures I might give you, but I shall proceed to the Uses of this useful point. Is it so then, that there are mansions of Glory for the Godly hereafter, then I note from hence the unspeakable misery of all wicked men

both here and hereafter: Is there glory in heaven for believers? what is there then in hell for unbelievers? If glory be the portion of the godly, what will the lot and portion of wicked men be? The wicked (saith David, Psal. 8. 27.) shall be turned into hell, and all the Nations that forget God. Wicked men shall have no part nor portion in these glorious mansions, they are prepared only for the godly. Wicked men may indeed (which shall but further aggravate their sorrow) behold the Saints received by Christ into glory, as Dives beheld Lazarus in Abraham's bosome, but it was a far off. Wicked men may at the last day hear that blessed sentence of, Come ye blessed, but then again also they shall hear, I, and that with a vengeance too, that woful sentence of, Go ye cursed into everlasting fire prepared for the Devil and his Angels. It's impossible for wicked men, I mean such as live and dye in sin unrepented of, to enter into heaven. Know ye not (saith the Apostle, 1 Cor. 6 9.) that the unrighteous shall not inherit the kingdom of God. The Evangelist St. John Rev. 20. 21. speaking of the world to come, which he foresaw in his heavenly vision, I saw (saith he) the dead small and great standing before God, and the books were opened, and another book was opened which is the book of life: and the dead were judged out of those things which were written in those books according to their works. All the ways of

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men both good and bad, are exactly written down both in the book of Gods everlasting Remembrance, and in the book of mans own particular Conscience; And the sea gave up the dead which were in it, and Death and Hell (that is the grave) delivered up the dead which were in them; and they were judged every man according to their works. And whosoever was not found written in the Lambs book of life, was cast into the lake of fire: there's the event of this judgment to the wicked. But what success the righteous shall there have, he sets down in Chap. 21. vers. 3. Behold, saith he the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God will wipe all tears from their eyes. And there shall be no more death, neither sorrow, nor cursing, neither shall there be any more pain. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. A blessed priviledge indeed, but what remains for the wicked? see what follows in the 8 verse. The fearful, and unbelieving, the abominable, and murderers, whoremongers sorcerers and Idolaters, and lyars, shall have their part in the lake which burns with fire and brimstone. A most dreadful Scripture; the Lord awaken every secure sinner, and give them hearts to consider these things before it be too late: for as the Prophet Malachy saith, Mal. 4. 1. The day cometh

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that shall burn as an Oven, and all the proud, yea and all that do wickedly shall be stubble. And the day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Then shall they call upon the mountains to cover them, and upon the hills to fall upon them, to hide them from the fierceness of the wrath of God. O consider this all you that forget God, lest he tear you in pieces, and there be none to deliver you.

Secondly, If there be such mansions of glory for Believers hereafter, I note from hence the desperate folly and madness of all those who neglect and despise their own salvation. Ye will not come to me (saith our Saviour, John 5.46.) that ye may have life. This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil. Christ and salvation is freely offered to all in the Gospel: Christ invites all to come; Ho, every one that thirsteth come to the waters, Isa.55.1. Rev.22.27. The spirit, and the bride say Come, and let him that is a thirst, come: and whosoever will, let him take of the waters of life freely. And as Christ invites all to come, so doth he receive all that will come: He that comes to me I will in no wise cast him out, saith our Saviour, John 6.37. What think you sinners of these Scriptures? will ye come to Christ and accept of life and salvation, or will ye wilfully cast away

away your own souls for ever? You see here Christ offers himself to you freely, if you will but receive him. Come unto me (saith our Saviour) Mat. 11. 28. all ye that labour and are heavy laden, and I will refresh you. What think you of these things sinners, will ye come to Christ & be saved or no, or will ye be so desperately mad as to destroy your own most precious and immortal souls? When I behold the lives of most men my very heart trembles to think what will everlastingly become of their precious souls: all the care they take is of their bodies, how doe's money come in and how they shall get riches; but they never consider how it goes with their souls: Ah sinners, are your bodies everlasting? Is this world everlasting? Can any thing but heaven make you happy? Are not your souls everlasting? will ye rather cast away your souls, than leave your lusts? for sin and you must part or else heaven and your souls will never meet. He that doth not leave his sins on this side the grave by repentance, shall find his sins meet him on the other side the grave to condemn him. If you live in your sins, ye shall die in your sins: yea, die everlastingly for your sins. Sinners; I beseech you consider, are you fit to die, are you fit to live in another world, are you prepared for heaven? if not, let me tell you, you are fit for nothing but hell, and hell is prepared for you. Sinners, what do you do?

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what do you mean to do, are you yet asleep? Ah Lord! what a harvest will be habe in these sinful days? what preparations do men make for heaben? are not they that were filthy, filthy still? what men were, that they are still: though God is every day tumbling men into their graves, yet no man mends his pace for heaben. Sinners you bear all, but can you bear all this? Let me give you two or three properties of a man fitted for hell, and I beseech you try and examine your souls by them.

The first property of a man fitted for hell, is Obduration; a stone you know is fitted to descend, it is it's property to fall downwards, hardness makes fitness. The way to hell is from burning to burning, from a seared Conscience to a damned Soul.

A second property of a man fitted for wrath is alienation; estrangedness to God speaks fitness to wrath, and it is a sign the soul is fitted for utter darkness. There are but two steps to death, first the sinner saith, he will habe no fellowship with God; and secondly, God saith, he will habe no fellowship with him: now is the sinner judged, now fit for hell, then judge ye the Execution is only wanting: and the Debil is not usually backward to perform his office: the Sinner is upon the Gallows as it were, he wants but turning off, unless Christ steps in with a reprieve, that soul is utterly lost.

A third property of a man fitted for hell, is Prophaneness: Prophaneness is the badge of a wicked person: wickedness in this life speaks out a cursed soul. You may know what country-men are by their language: By their fruits you shall know them. When mens words and works are the language of hell, what need any further inquiry what country-men, or to what place they belong; you may read hell in their very faces. The tree is known by his fruit, saith our Saviour, Mat. 20. Mens lives foreshew what their ends are like to be: as the tree falls so it lies: as sinners live, so they usually die: every mans life lively bespeaks what they are, and what they shall be hereafter. If men will go on in the broad way of sin, you know where their journeys end will be; Broad is the way that leadeth to destruction Mat. 7. 13. I know not what lives you live, but to be sure you may either spell Hell or Heaven in them. If you would know the frame of your souls, then view your lives; your souls breath out themselves either into the bosom of God or the Devil; and into whose bosom you breath out your souls here in this life, into that bosom you will certainly breath them out in death. Fitting grace for heaven you see is no trifle, your eternal estate depends upon it. Sinners, why do you put off this work as a trifle, and why do you put it off till death? I dare say that men would ne-

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ber be holy if he could help it, that will not be holy till he die; he would never have to do with Christ if he could avoid it, that will not be acquainted with him before he is ready to leave this world: when death is fitting the soul for hell, then, and never till then to be looking after heaven. Ah Lord that ever those men should have precious and immortal Souls to damn themselves; they that look not after heaven till they come to their death-beds, are usually croft in their folly; they are then either surprized with infirmities of body, and so disenabled to perform so great a work; or else surprized in their souls, and so unfitted and indisposed to it; either they have no strength or no heart to it, and so die in their sins, and perish eternally. Wicked men would never leave sinning, if they did not cease living, and that is one reason to justifie the infiniteness or everlastingness of the punishment of wicked men in hell. The damned in hell are under easeless & endless sufferings, because they would have sinned always, if they had lived always: wicked men would have no end of their lives here, they would live for ever, that they might sin for ever: therefore the Lord giveth them a life, not such a one as they would have, but such a one as they deserve to have, which is indeed a death for ever: wicked men shall die eternally for sin, because they would have lived eternally in sin.

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In the third place, I beseech you note from hence, what a blessed thing it is to be a Child of God: Is it is so that there are mansions of glory for Believers in heaven hereafter, then Believers are the only happy Men and Women in the world. And were it not for the hopes of heaven, the condition of Gods Children might be sad enough. If in this life only we had hope, we were of all men most miserable, 1 Cor. 15. 19. But the hopes of Gods Children are in the life to come; therefore they are of all men most blessed. The happiness of a Child of God, is not in what he enjoys here below, but in what he shall enjoy hereafter in glory. The best things of a Child of God are unseen things: While we look not (saith the Apostle) at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal, 2 Cor. 4. 18. And in 1 Pet. 1. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead: To an inheritance uncorruptable, and undefiled, that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation. The Apostle here excellently sets forth the condition of a Child of God, and that in several regards. First, They are begotten

gotten again, by Christ, to an inheritance: possibly they may lose all here below for his sake; but yet here is the comfort of a Child of God, he is heir to a great Estate in the next World: there is an inheritance for him, and that a sure one, in six regards: First, it's not a Corruptible, but an incorruptible one. Secondly, It's an undefiled one: And thirdly, It's a lasting, yea an ever lasting one, it fadeth not away: Fourthly, It's reserved for them till they come to age. Gods Children, in this life are not at full age, therefore they are not capable of enjoying so great a happiness which God will hereafter bestow upon them. Fifthly, It's reserved for them in a safe place. Many men leave great estates here for their children, which they are cheated of; but the Inheritance of Gods children is reserved by God for them in Heaven, where neither moth doth corrupt, nor Thief steal away. And lastly, as the Inheritance is reserved for the children of God, so the people of God are preserved for their Inheritance. Heaven is reserved for them, and they are preserved for Heaven; they are kept by the mighty power of God through faith unto salvation.

Fourthly, Are there such mansions of Glory, for Believers hereafter, then, I beseech you, try and examine your own souls, whether or no ye be in the faith; and let me exhort you in the

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Name of Christ, seriously to set about the work of salvation. You see what great and glorious things there are laid up in store for Gods Children hereafter, then I beseech you labour to get an interest in Christ here, that so you may partake of these glorious Mansions hereafter. How greatly would the consideration of those things draw out our hearts, in longings and pantings after God? when shall I come and appear before God, saith David, Psal. 42. 1. As the hart panteth after the water-brooks, so panteth my soul after thee O God: my soul thirsteth for God, for the living God, when shall I come and appear before God? And if David had such longings after the enjoyment of God in his Ordinances here, what desires then ought we to have after the full enjoyment of God himself in glory hereafter? Are there such mansions of glory to be had hereafter? what manner of persons ought we to be then in all manner of godliness?

And then lastly, If there be such Mansions of glory, then let me exhort you all, even now in this your day, to set your hearts at work in seeking after those great things of Eternity. Let every soul of you thus reason with your selves, Are there such glorious things hereafter, and am I the man or woman that shall enjoy them? I remember a story of the Gauls, who having once tasted the sweet Wine of Italy,

presently enquired after the Countrey, and never rested till they had gotten it. I have here given you as it were a foretaste of that Heavenly Wine which believers shall drink hereafter in glory; now if you find any sweetness in it, let not your heart be at rest till you come to the Countrey it self, where are rivers of those sweet pleasures, and that forevermore. A martyr suffering death, one asked him the cause why he suffered? saith he in the words of the Apostle, Eye hath not seen, ear hath not heard, neither hath it entred into the heart of man to conceive the things that God hath prepared for them that love him. The naming of which wrought so effectually upon the mans heart, that he immediately became a Christian, and after suffered martyrdom for Christ sake; You have not only one, but very many Scriptures opened to you, I beseech you let not all be in vain. We read in Mark 10. 17. how the young man came running to Christ, saying, Good Master, what shall I do to inherit eternal life? O that you, even you that hear me this day, would now also come running unto Christ, saying, What shall we do to partake of those glorious things here revealed? Methinks those things should greatly encourage you all, old and young, rich and poor, now to get an interest in Christ. You that are poor, and have but little in this world, consider there are as great things in the

the world to come for you, as for others. The poorest Beggar shall have as great a portion in the world to come, as the greatest Prince. Nothing in this world can satisfie a child of God: all the glory of the world is but the portion of a Reprobate; and will a Reprobates portion serve you? will a dogs portion satisfie you? I account all things in the world (saith the Apostle) but as dung, Phil. 3. 4. There are other things to be sought after: see what our Saviour saith, Mat. 6. 33. Seek ye first the Kingdom of Heaven and the righteousness thereof: let that be your first endeavour. Strive to enter in at the strait gate; though the passage be never so strait, yet if it be the way to glory, strive to enter in thereat. Consider God hath given you Natures capable of such glorious things as those are; God might have made you brute Beasts, and then there had been an end of you; But God hath made you creatures capable of the highest excellency, and therefore being of such a Nature, it highly concerns you to seek after such things as may give satisfaction to your souls. Men live as if they were capable of nothing else but meat and drink and cloaths: as if there were no higher things which concern our souls hereafter. The Heathens could believe that man was created for greater things than these here below: and if we who have such great and glorious things revealed to us in the

Gospel, shall we neglect the looking after them? how just shall our condemnation be? For how shall we escape if we neglect so great salvation? Heb. 2. 5.

I come now to the second Point, and that was this; That Christs Ascension was to prepare a place for Believers: I go to prepare a place for you. As Christ came down from Heaven to die for sinners, so Christ ascended up to Heaven, that believing sinners might live with him hereafter. Had not Christ ascended into Heaven, he had not finished the work of our Redemption: and indeed the great support of a Child of God lies in this consideration, It is Christ that died, yea, rather that is risen again and now sits at the right hand of God making intercession for us, Rom. 8. 34. Father I will (saith Christ John 17. 21.) that those whom thou hast given me, may be with me, where I am. If Christ be not risen, (saith the Apostle) then is our preaching vain, and our faith in vain, and we are yet in our sins. But as sure as Christ died, so the Apostle proves in 1 Cor. 15. that he rose again, and ascended up into heaven. That's an excellent Scripture, Rom. 4. 25. He was delivered for our offences and raised again for our Justification. Our blessed Saviour first appearing to Mary Magdalen after his Resurrection, presently sends her to his Disciples with the joyful news of his Ascension. John 20. 17. Go to my

my brethren, and say unto them, I ascend to my Father, and your Father; to my God, and your God. O how joyful is the consideration of Christs Ascension to a Child of God! Now may a Child of God say he hath a friend in the Court; and a friend in the Court we use to say is better than a penny in the purse. Every Believer hath Christ for his friend in the Court of Heaven, and that is more worth to them than thousands of gold and silver. Christ is in Heaven pleading the cause for believers. If any man sin (saith the Apostle, 1 John 2. 2.) we have an advocate with the Father, Jesus Christ the righteous. And as it is good for Believers that Jesus Christ is in Heaven pleading their cause with God, so it is good for them that he is there presenting and perfuming all their Prayers to God the Father. Whatsoever it is that we want, or that may do us good, Christ is ready to beg for us of his Father. Father (saith Christ) these are my friends, and for them I have shed my blood: therefore, O Father, I will that they may be with me, to behold my Glory. That is an excellent Scripture, Heb. 7. 25. Wherefore he is able also to save to the uttermost those that come unto God by him, seeing he ever liveth to make intercession for them.

Is it so then, that Christs Ascension was to prepare a place for Believers; then this should encourage Believers to be willing to do or

ser any thing here for Christ. What was it that made the Saints suffer so joyfully for Christ? was it not this, the assurance of Gods love in Christ in them? What was it that bore up Job's spirit so patiently under all his sufferings? I know (saith he) though worms destroy my body, yet my redeemer liveth, and I shall see him with these eyes. We know (saith the Apostle, 2 Cor. 5.1.) if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. The assurance of heaven will make us willing to do or suffer any thing for Christ: there is that in heaven that will abundantly recompence and make good all our losses on earth. O Christians I beseech you consider, you can neither do to much nor suffer too much for the getting of Heaven. The Apostles were as great sufferers for the kingdom of Heaven, as ever any were, & yet what account did they make of it: We reckon (say they) that the sufferings of this present world, are not worthy to be compared with the glory that shall be revealed in us (Rom. 8.18.) If we suffer with Christ, we shall also reign with Christ, 2 Tim. 2.12.

A third point I noted was this, That Christ will come again, and receive Believers to himself: The point is clear from the words themselves, I will come again and receive you. But a little to illustrate the Point, I shall endeabour

deabour to shew you from Scripture that it is so. And secondly, how it is so. First, that it is so, that Christ will come again, see that place in Acts 1. 10. And while they looked stedfastly into heaven, behold two men stood by them in white apparel, which also said, ye men of Galilee why stand ye here gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Here is the point you see confirmed by Scripture, and that by the mouths of Angels: as sure as Christ is gone to Heaven, and as sure as he now sitteth at Gods right hand in Heaven, so sure he will come again at the last day, and receive Believers to himself. And then how Christ will come; he shall come in power and great glory. Matth. 25. 30. And secondly, he will come suddenly, even as a thief in the night. First, he shall come in power, irresistable power against sinners. I beseech you sinners consider, you will not be able to stand when he appears. for as he is all powerful in himself, so will he come attended with an innumerable company of glorious Saints and Angels. Behold (saith Jude) the Lord cometh with ten thousand of his Saints to execute judgment upon all, and to convince all, 1 Thess. 1 7, 8, 9. The Lord Jesus shall be revealed from heaven with mighty Angels in flaming fire, taking vengeance on them that know

not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Though God be long-suffering towards sinners, yet will he not always suffer sinners to go unpunished. The Son of man shall come with glory & all the holy Angels with him, Mat. 25. 31. and secondly, he shall come suddenly and swiftly: swiftly, even as the lightning: and suddenly as a thief in the night, 1 Pet. 3. Those scoffers there mocked & scoffed at the doctrine of Christs coming to judgement; but saith the Apostle in the ninth verse, Though the Lord be long-suffering, yet he is not slack concerning his promise, but the day of the Lord will come as a thief in the night. Though sinners may think Christ long, yet they shall find him sure. The coming of Christ will be sudden to sinners in two respects: sudden in regard of their expectation: he will come before they look for him; and sudden, in regard of their unpreparedness; Christ will come to sinners before they are ready for him, they will be then to seek for Oyle in their Lamps. Christ (as one saith) though he hath leaden feet, yet he hath iron hands, though God be long e're he does strike, yet when he does strike, he will be sure to strike home. Yet a little while, and he that shall come will come, and will not tarry.

Now the Use which I shall make of this point,

point, shall be only this: Will Christ come again & receive Believers? then let me exhort you all to believe in the Lord Jesus Christ: Would you be received by Christ in Glory, then I beseech you labour to receive Christ into your souls by believing. If Christ do not live in you by faith here, you shall never live with Christ in Glory hereafter. It is unbelief that is the soul-damning sin: He that believeth not is condemned already, John 3. 18. He that believeth shall be saved, but he that believeth not shall be damned, Mark 16. 16. He that believeth on the Son hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him, John 3. 36.

Another use which I might make of this point might be this, to comfort & incourage the people of God in all their sufferings and losses. Art thou in poverty, doth the world frown on thee? are thy afflictions and losses many and great? let not your hearts be troubled, Christ is gone to prepare a place for you, and Christ will come again and receive you. Therefore be not discouraged, what though you meet with many rubs and stops in your way, yet you may be sure to get to Glory at the last. Consider that through many tribulations we must enter into the Kingdom of Heaven.

The Fourth and last observation which I observed was this, that these Mansions of Glory prepa-

prepared by Christ for believers in heaven
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glimpses of this most excellent glory, consider a little these following particulars.

First, in heaven we shall have the everlasting presence of God himself; there we shall see God as he is, not by faith, but by sight, clearly and fully. I shall see him (saith holy Job) with these eyes. Now we see as it were through a glass darkly; but there we shall see God face to face. We shall see him as we are seen. Then and there we shall be ever with the Lord, as the Apostle hath it. 1 Thes. 4. 17. We shall enjoy God in heaven freely & truly without let or interruption: though the Saints may possibly meet with many & great impediments & hinderances in the way unto heaven, yet in heaven, there shall be nothing to hinder or interrupt their joy. It is possible that a Child of God may have his skin pull'd over his ears as some of the Apostles had, in their way unto heaven, yet being gotten into heaven, nothing shall molest or trouble them at all. What an unspeakable inconceivable comfort will it be Christians, to have and enjoy the presence of that God, who is all, and hath all, and will be everlastingly all in all to his people for ever: Whom having not seen (saith the Apostle) we desire to love, in whom believing we rejoyce with joy unspeakable and full of Glory. And if the light of Gods presence by faith be so glorious, what then will be the full fruition and enjoyment

ment of God himself be? O! unspeakable and full of glory.

A second thing which I would speak to, and indeed I must but speak to it, is the perfection of Grace that shall be enjoyed in heaven. O Christians, when ye come to heaven, then ye come to full age in heaven, the spirits of just men shall be made Perfect, and the bodies of Saints shall be made glorious, even like the glorious body of Christ. There we shall do the will of God perfectly. In Heaven there is no sin, nor temptation to sin, not so much as a vain thought or an idle word; and as there is no sin, so there is no Satan. There shall be no more need of Sermons, nor Sacrament, nor Prayers, but the whole work of the Saints in heaven, will be to sing Praises and Hallelujahs to God for ever and ever.

Thirdly, in Heaven there is fulness of joy, rivers of pleasure at Gods right hand, and that for evermore, Psalm 16. 11. And those rivers of pleasures shall flow in and from the presence of God himself, as the fountain of all those joys which have infiniteness & eternity in them, without the least dram of sorrow: for God shall then wipe away all tears from our eyes, and there shall be no more sorrow, Rev. 21. 4. The rivers of the Saints joy in heaven, as they are without banks; so they are without bottom, our Masters joy will then be so great,

that

able and that we his servants shall not be able to contain
: there is nothing in Heaven but what is
to, and matter of joy, our Fathers house, our inhe-
ction or tance, our Kingdom, our Crown and Glory,
D Christ our sight of God's face. That is an excellent
e come speech of David. Thou shalt make me (saith he)
en shall full of joy with thy countenance; Heaven is a
nts shall boundless, yea a bottomless Ocean of joy and
body of happiness, the society of blessed Angels, and
od per- glorified Saints: In a word, the joyes of Hea-
empta- ven far exceed all the joyes that can be
ught or thought on upon earth: not only the joy of
here is marriage, and the joy of Harvest, but also the
f Ser- joy of faith, and the joy of ordinances, which are
but the all swallowed up by this great ocean of joy,
l be to nothing can disturb, or diminish the joys of the
or eber Saints in heaven.

Fourthly, as there is fulness of joy in hea-
of joy, ven, so there is excellency of glory: perfection
, and of glory shall be the Saints robes: In Heaven
ose ri- they shall shine as the stars, for ever and ever, Dan.
m the 12. 3. In the one and twentieth of the Revelati-
of all ons, Saint John speaking of the new Jerusalem,
ernity doth exactly describe the glory thereof, It is a
row: City whose walls are Jasper, and the streets pure
m our Gold, clear as Crystal, whose foundations are of
21. 4. precious Stones, and the Gates thereof as Pearls.
n, a- And if this new Jerusalem the Church of God
thout here below be so glorious, how exceeding glori-
great, ous then is that heavenly Jerusalem which is
that above,

abode. Heaven as, one saith, is the Pals
of the King of glory, the Presence-chamb
of the great God, whose presence is it th
makes heaven to be Heaven: there inde
would be no Heaven, if God himself were n
there. In heaven God makes his Glory bl
ble, both to Saints and Angels: thence it
called a Crown of Glory, an eternal weight
Glory; Glory shall then and there cover t
Saints all over, from top to toe, both wi
and without: their souls shall there be ma
glorious in knowledge, wisdom, understanding
and their bodies shall be made like the gl
rious body of Christ: the bodies of the Sain
in heaven shall be freed from all necessities
nature, as food, and raiment, sleep and th
like. In heaven there shall be no need of tho
things.

Secondly, in heaven the bodies of the Saint
shall be freed from all natural infirmities an
deformities: sickness, diseases, pains, or suc
like bodily infirmities; there shall be no Crip
ples, no blind nor diseased ones in Heaven
Heaven is an healthful Country, there is n
sickness nor death, no poverty nor disgrac
in Heaven: our bodies shall be cloathed i
Heaven with life and immortality by Christ
Christ will there change our vile bodies, an
make them like his glorious body, Phil. 3. 2
Did Moses face shine when he beheld but th
glor

glory of God's outside; did Stephens face shine with Angels splendor and brightness; how gloriously then shall the glorious bodies of the Saints shine when they shall stand before the Lord of Glory? the Saints then shall be as the Psalmist expresses it, All Glorius within, their clothing shall be all of wrought gold. The glory which Gods people shall see and enjoy in Heaven, will infinitely oblige them to spend Eternity there. Take a little view, a glorious as it were of the Saints glory in heaven. First, it is a great, and exceeding, excessive, and Eternal weight of glory, as St. Paul expresses it, 2 Cor. 4. 17. The glory of heaven is the glory of glories, joy unspeakable, and full of glory unutterable, and unconceivable; therefore it is called Glory to be revealed, Rom. 8. 18. See little the greatness of this heavenly glory in these two things; first, the vessels, that take it; secondly, the resemblance that sets it forth. The vessels that take in this glory, are the souls and bodies of Saints, whom the Apostle calls, Vessels of Mercy prepared unto glory: first, for the soul here in this life, the whole world is not able to fill or satisfie one soul. The soul is capable of more than the whole world is able to give it; but the glory of heaven, that will fill all the souls of all the Saints unto full. We read of some Saints that they lived their full dayes; they had as it were their

their belly full of this life, but in the life to com
all the Saints shall be filled full of Glor
Secondly, for the bodies of Saints, thoug
they are vessels of less quantity than the sou
yet the world is not able to fill or satisfie th
Body to the full as to instance in the Eye an
the Ear, those little members of our body. W
use to say of some, that their Eye is bigger tha
their Belly; the little Eye at one glance ca
take into it more than half the world: and wha
abundance of noise and sound will the Ear re
ceive at once? The eye is not satisfied (as th
Wise man saith, Eccle. 1. 8.) with seeing, no
the Ear with hearing. Those little members o
our body either are clogged or tired out befor
they can be filled or satisfied with those things
but not only the souls, but even the bodies o
the Saints in heaven shall be filled top full o
Glory, from the crown of their heads to the sol
of their feet. In Heaven, the everlasting doo
of our souls shall always stand wide open to re
ceive the glory of Christ in the beams thereof
and then shall Christ the King of Glory come i
and dwell with them for ever.

Secondly, the greatness of the Saints glor
in heaven may further appear by the resem
blances that set it forth: first the glory of King
upon their Coronation day, that greatly set
forth and illustrates the greatness of the Saint
Glory in heaven: for in Heaven the Saint
sha

Saints shall all be crowned Kings, and shall reign as Kings for ever in glory: they shall inherit the Kingdom (as our Saviour saith) Mat. 25. 35. prepared for them from the foundation of the world.

2. The glory of the stars, that also resembles the glory of the Saints in heaven, One star differeth from another in glory, 1 Cor. 15. 41. But the very bodies of the Saints in heaven shall out-shine all the glory of all the stars; yea, the very glory of the Sun it self, which out-shines all the glory of the stars. See what our Saviour saith, Mat. 13. 23. Then shall the righteous shine forth as the Sun, in the Kingdom of their Father.

3. The glory of the glorious Angels, that is another resemblance of the Saints in glory; the glory of the Angels is that far exceeds all the glory of all the stars, yea, and all the Kings and Monarchs of the world, but the Saints in Heaven shall be like unto the very Angels, Mat. 27. 20. Or as St. Luke hath it, Luke 20. 6. Equal to the Angels in glory.

4. The glory of Christ himself, who is Lord of glory, that resembles and sets forth the glory of the Saints: When Christ comes to be glorified in his Saints at the last day, then shall the Saints appear with Christ in glory. Christ is the glory of the Saints here, and Christ will be the glory of the Saints hereafter. Christ will then put his glory upon them; and they shall shine with the

glory thereof. Then they shall be like him, as 1 John saith, John 3 2. For we shall see him as he is. When the bodies of the Saints which have lien in the dust, shall arise and put on beautiful garments, even the Robes of glory. Christ will then change their vile bodies, and make them like to his glorious body: the Saints shall be made conformable to Christ in glory. Is not then the glory of the Saints in Heaven exceeding great? Yea it is King-like, a Star-like, a Saint-like, an Angel-like, yea a Christ-like glory.

Secondly, The glory of Heaven is solid, substantial and weighty: in 2 Cor. 4. 17. the Apostle calls it, an exceeding eternal weight of glory. It's like to precious things, as gold & crowns, the more weighty they are, the more worth is in them: hence the original word signifies both weight and glory. Whereas on the contrary, worldly glory that's light and frothy, having no substance or reality in them: they are only shadows that appear, and then vanish away; a fashion, as the Apostle calls it, 1 Cor. 7. 31. that passeth away: it is like a picture that hath only shape and colour, but no life, a meer fantasie, a sound and no more.

Thirdly, Heavenly glory that is permanent and durable, it is lasting, yea, an everlasting glory, it's perpetual, it shall never fade nor decay, but worldly honor and glory, that's transitory, inconstant, perishing, and passing away like

like a feather in the air, it's only seen, and then blown away with the wind, 1 Pet. 2. 4. All the glory of man is as the flower of the grass: in the morning it flourisheth, but in the evening it is cut down and withered.

Fourthly, The glory of heaven is satisfying and contenting: they that enjoy it shall desire no more; but for worldly glory, they that have most of it will desire more; but the Saints in Heaven shall have as much glory as they can hold, yea more than their hearts can wish or desire. All the Saints in Heaven shall say, We are rich and are full, we have all and abound. 1. In heaven there is plenty of wealth, peace and safety, rest and reward: plenty of wealth without want. The treasures of Heaven cannot be corrupted; there is no moth nor rust, nor thieves to steal them away. Heavenly treasures can never fail, they are like the Widows oyl, they increase upon the Saints: they are bags that wax not old, unsearchable riches, Eph. 38. The gold of glory can never be told or sum'd up. Secondly, in heaven there is plenty of peace without trouble, safety without danger, triumph without war: there all our enemies shall cease, our bodily enemies shall there be reconciled unto us and the enemies of our soul shall all be cast into the lake of fire and brimstone. In Heaven there is no bloody Cain to kill a righteous Abel, no luxurious Sodomites

domites to vex a righteous Lot: no Ishmael to scoff: no Shimei to curse: no Esau to terrifie: no Rabshekah to rail: no Herod to persecute the people of God: no Judas to betray a Saviour. In Heaven there's peace, not for term of years but for ever and ever. Thirdly, in Heaven there's plenty of rest without wearinesse; there is no work to do but what is pure delight: the only work of the Saints in glory, will be to sing Psalms and Hallelujahs to God for ever and ever. Heaven will be a place of ease and rest of the weary: There remaineth a rest for the people of God, Heb. 8. 9. 'Tis possible they may be tired (as it were) here with doing the work of God; or wearied with suffering persecutions for the sake of Christ, but there remaineth a rest for them hereafter. O what a sweet expression is this! Art thou troubled and turmoiled here? thou shalt have a rest hereafter. Blessed are the dead which die in the Lord, so saith the spirit, they rest from their labours, and their works do follow them, Rev. 14. 13. Fourthly in heaven there is plenty of reward: do you here suffer for righteousnesse sake? great is our reward in Heaven, saith our Saviour, Mat 5. 10. Do you suffer for Christ here? you shall reign with Christ hereafter in glory. The light afflictions of a Saint here, will work for him an exceeding and eternal weight of glory hereafter. Upon this account our blessed Saviour calls on us to rejoyce in our sufferings,

ings, Mat. 5 12. Rejoyce (saith he) and be exceeding glad, for great is your reward in heaven. What we suffer for God, we suffer for the Kingdom of God, and upon that score the Saints are said to be counted worthy of the Kingdom of God, 2 Thes. 1. 5. The sufferings of this life are not worthy to be compared with the glory that shall be in the life to come. Do ye labour hard here for God, and his cause? do you spend and are you spent in his service? perhaps you may be but poorly requited by men, O but consider, Heaven is a large recompence of everlasting reward. It is said of Moses Heb. 11. That he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures (the seeming pleasures) of sin for a season, for indeed they are but seeming pleasures, which continue but for a season. And counted the reproach of Christ greater riches than all the honours of Egypt, For, saith the Apostle, He had respect to the recompence of reward. Moses could see glory to come through all the sufferings of this life: Heaven is our great Lord and Masters joy, where all his faithful servants shall be received and rewarded to all eternity. Sirthly, in Heaven there is good company, blessed Society, God and Christ, and the holy Spirit; millions of millions of blessed Saints and glorious Angels. Then shall the Saints be gathered to their Father, yea, to their fathers and friends who are gone to Heaven before them.

And is it not a happiness think you, to be among your friends? do you not think that well spent here, which you spend in the enjoyment and imbracement of your friends society, whose love and favour is altogether unconstant and changeable: you may be taken from them, or they from you in a moment. O but your friends in Heaven they are immortal! and their love is unchangeable, they and you shall then and there live for ever, and enjoy one another, and rejoyce one with another for ever: but your dearest friends on earth must die, they must leave you, But your joy in heaven no man shall take from you. In Heaven there is God your Father, and Christ your Head, and Husband and Saviour is there even in his humane nature wherein he suffered death on the Cross for you; and your Comforter, God the holy Spirit, is there: Dear and all your friends. How mightily do children long to go home to their fathers house, or wife to her husband; so earnestly should our souls desire to go to Heaven our Fathers house, to Christ our Head and Husband, Where there is good company only, and that to all eternity.

And then lastly, The glory of Heaven is constant and permanent: in Heaven all is safe and sure, all things continue there fixed and immoveable. Heaven is an inheritance settled upon the Saints for ever, and sealed unto them by the blood of Christs blood.

I have shewed you in part what those Mansions of glory are, which the Saints will enjoy hereafter: I come now, and I must be brief, having a little toucht on it already, to shew you what those losses and crosses are which Believers may meet withal here below: and first for the losses which you may meet withal in the world. What are they, poor trifles, a few pebblestones as it were, a little earthly treasure it may be, such as is not considerable: see a little what those worldly enjoyments are which possibly thou mayest lose for Christs sake: First, thou losest nothing for Christ here, but what is vanity and emptiness, broken Cisterns that can hold no water. For as one saith well, A world full of honours or pleasures cannot satisfie one soul with any solid comfort. Thou mayest as soon fill thy chest with Grace, as thy heart with Gold. There is not that in the creature which men look for, experience tells us a man may at once have a house full of gold and yet a heart full of sorrow: they that enjoy the most of the world cannot say they have enough, therefore the loss of it is not considerable, not to be compared with the gain of Heaven. Secondly, there is nothing thou losest for Heaven, but what is the portion of the wicked, worldly comforts are wicked mens portions, yea, and it is all the portion that ever they shall have either here or hereafter Son remember (saith Abraham to Di-

Yes being in hell) that thou in thy [illegible] me receivedst thy good things. They that have their heaven in this world, shall have nothing of Heaven in the world to come. Thirdly, thou canst lose nothing for Christ that can be profitable to thee: all the outward good things of this life cannot sanctifie, nor purchase one dram of saving Grace for thee: they may prove snares to thee, or occasions of sin to you; or draw you from Christ, as they did the young man in the Gospel, but they will never drive you to Christ: and commonly they that have most of gold have least of grace, or rather no grace at all. And as they cannot sanctifie you, so they cannot save you: they can neither shelter you from the judgements of God here, or from the stroke of death; neither can they preserve you from hell hereafter. Rich Dives went to Hell, when poor Lazarus was carried unto Heaven; Worldly things cannot purchase Heaven; if the whole world should lend you their shoulders, they could not lift you up to Heaven. Fourthly, there is nothing here below that is certain, all things under the sun are mutable, sublunary contingents: more changeable than the Moon, inconstant even as the wind, certain only in uncertainties: And as they are uncertain, so they are corruptible and perishing. Christ calls them, meat that perisheth, John 6. 27. such things which either moth or rust may consume

or

or thieves may steal away from you, or they may be destroyed by fire; which if you do possess while you live, yet you must leave them behind you when you die. For we brought nothing into the world, and it is certain we shall carry nothing out of the world, 1 Tim. 6. 7.

Fifthly, outward enjoyments are often very troublesome, they bring many fears, many cares, much sorrow and vexation, There is a care to get, and a care to keep Riches, as the Wise man saith, All is vanity, for it is also vexation of spirit. Worldly comforts they are like Roses, they have sharp prickles as well as sweet flowers. A man may have much bitterness in the least of comforts here; therefore do not think much to part with all things here below for Christ, for thou shalt be no loser by the bargain: thou shalt receive an hundred fold more in this life, and in the world to come eternal life, Mark 10. 30.

I come now in the next place, in a word, to shew you what those crosses are which Believers do oftentimes undergo for the Kingdom of Heaven's sake, and they are very small and inconsiderable also, in respect of the glory that follows. The Apostles endured as much tribulation for the Kingdom of Heavens sake as possible could be, yet what did they think of it? We reckon (saith St Paul) that the afflictions of this life are not worthy to be compared with the

glory

glory that shall be. For first, they are but light our light afflictions. And as they are light, so they are but short; they are but for a moment: Our light affliction, saith the Apostle, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Hence it is that the Saints of old were so joyful in all their tribulations: hence they rejoyced that they were counted worthy to suffer for the name of Christ.

I should come now to shew you how it is that those mansions of glory in Heaven will make good all our losses and crosses upon earth, and this appears further for these reasons. For first, as you have heard already, the glory of the glorified Saints in Heaven is infinite and durable, and therefore must needs exceed and make good all their losses, which you have also heard, are finite and uncertain, we use to account more of those things which are durable and lasting, than of those which are of no certainty.

Secondly, the only, yea, all the treasures of the Saints are laid up in Heaven, and what need any care for losing a few trifles, so long as their treasure is safe? If a man lose a few trifles, yet if he have a safe treasury to go to, he can soon make good so small a loss. Beloved, all the things you can enjoy here are but trifles, but the things which you shall enjoy hereafter in Heaven, are no less than a treasure: a rich treasury, the treasure of God himself, into the which

which he hath been treasuring up for his Saints from the foundation of the world. I might be much larger herein but I must wind up all in a word or two of Application.

Is it so then, that those mansions of Glory prepared by Christ for Believers in Heaven, will abundantly recompence and make good all the Losses and Crosses which Believers meet withal in the world: then I beseech you set your affections on things above and not on things below. You see we live in slippery times, we cannot say that any thing is certain here. O then labour to be sure of something hereafter. If thou canst not keep thy earthly Inheritance, then labour to get an inheritance in Heaven.

Secondly, for I must be brief, if there be such glorious mansions in Heaven; then labour to prepare your souls for Heaven. But how shall we do this may some say? I answer, these five ways. First, wouldst thou prepare thy self for Heaven, be fruitful then in well-doing, always abounding in the works of the Lord: be sure to get that work done which God sent you into the world to do; growing in Grace is going to Heaven; and grace here will make you fit and meet for glory hereafter.

2. Would you prepare for Heaven, labour to purge your selves then from all sin, by being unspotted in the world, for as heaven is a place of happiness, so it is a place of holiness, into

which

which nothing that is unclean can enter: it is only the pure in heart shall see God, Mat. 5. 8.

3. Would you prepare for Heaven, then get your selves into your posture of readiness to leave the world, and go to Heaven every day, that you may up and be gone when ever Death calls for you: so that when death comes, you may have nothing to do but to die. Death will not wait when he cometh, if ye are not fit to die, ye are not fit for Heaven: death will not carry that soul to Heaven that is not ready when he comes. If you are not ready to die when ever death comes, let me tell you ye are not fit to live in another world. You know not at what hour Christ may come or send his messenger Death for you; therefore be always ready for Heaven, because Heaven is always ready for you. When the Bride-groom came, they that had Oyl in their lamps, grace in their hearts, they went in to the marriage; but for those that wanted oyl, the door was shut against them, and they were shut out from the Marriage feast. They that have Lamps without Oyl, profession without grace, shall never enter into Heaven.

4. Would you prepare for heaven, then get your title in Heaven cleared and confirmed to you: what man is there, that having purchased a great estate, that will be so foolish as not to get a sure title to what he hath purchased? here we are strangers and pilgrims as all our fathers were,

were but heaven that's our home, our countrey, our fathers house, our Inheritance: O how should we then labour to make that sure to our soule! and having made that sure, labour then in the next place to keep up your Evidences. First, keep your evidences for Heaven clear and fair, for Satan will endeavour to blot them. Secondly, keep them safe, the Devil will get them from you if he can; and if you lose your Evidences, what have you to shew for Heaven? if your writings be lost, how will you get your inheritance? then what ever you do, get assurance of Heaven; for first assurance of Heaven will take off your hearts from the world: assurance of those things above, will make you willing to part with all things here below, comfort you in all your tribulations, and bear up your hearts under all discouragements, as it did David, Job, and Pauls. Evidence for Heaven will lie warm at your hearts when natural heat decayes; when you lie upon your death-beds, they will be a sweet taste to your soule: when you feel no taste nor comfort in meat or drink, assurance of Heaven will comfort you: when all things fail you, assurance of Heaven will prepare you for all changes, it will fit you for your great change. Assurance of life eternal will conquer the Grave for you, and unsting Death to you: it will make you sing, yea, to triumph in the way to Heaven, over death and the grave.

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They that have Heaven assured to them, have more joy and gladness put into their Souls than all the world besides: Assurance of salvation will ingage you to trust God for all things: and obedience God to your souls: it will make you to love and delight in him, fearful to offend, careful to please him. Thirdly, assurance makes men suspicious of themselves: they that are assured that they shall stand, will be sure to take heed that they do not fall: they that shall be saved will labour to work it out with fear. Fourthly, assurance makes the soul humble, the higher the soul is in assurance, the lower it will be in humility. But how shall we know that our assurance for Heaven is right? take these following Rules.

1. Right assurance will make you more holy: every man that hath this hope purifies himself as God is pure. Right assurance for Heaven will ingage your souls to be holy in all manner of conversation. Having therefore these promises dearly beloved, cleanse your selves from all filthiness both of flesh and spirit, 2 Cor. 6. 17.

2. Right assurance will make the soul persevere to the end. Receiving the end of your faith, the salvation of your souls. But how shall we get this assurance? 1. By having a godly sorrow for sin wrought in the soul. Christ gives rest to none but to the weary. 2. Examine your hearts and lives by comparing them with the word

lord of God. 3. Assurance is obtained by a holy, constant, and careful use of the Ordinances of God, in joyning both the end and the means together; it will make you as careful to use the means, as confident to expect the end of your faith, the salvation of your souls. It doth not feed men with vain hopes that they shall escape Hell though they live in sin, and go on in the broad way that leads to destruction. They that would come to Heaven must be careful to use the means, and they must walk on in that strait and narrow way of Holiness and Righteousness, which only leads unto life and salvation.

And lastly, is it so then that Godliness is great gain, yea, is the best gain? Hath God made thee godly, The lines are faln to thee in a pleasant place, thou hast a goodly heritage, Psal. 16. 6. It is enough, thou hast all; though it may be thou hast but a little in the world, yet thou hast a portion in God: God is thine, thy portion is Christ, he is thy Jesus, thy all; labour then to be conformable to God, godliness is God-likeness. Hath God given you grace? God hath done more for you than if he had given you 1000 worlds. Are others rich, and art thou poor? have others plenty of gold and silver, and hast thou little or nore at all? Consider, hath not God given thee that which is infinitely better than all the Gold and Riches of the World? Faith, that is more precious than Gold that perishes.

perishes. Wisdom that is better than rubies; yea, all things that can be thought of are not comparable to grace. If grace be thy portion, glory will be thy portion: and thou hast more cause of content, than if thou hadst all the world for thy portion without grace. What though others be richer than thee, yet thou art better than others. The righteous is more excellent than his neighbour. Are others had in honour and art thou despised? let me tell thee, if thou hast the favour of God, thou hast more honour than all the world can give. Are thy troubles greater than others? consider God seeth them good for thee; thou canst not tell how to be without them: It is good for me (saith David) that I have been afflicted. They that have endured the most of afflictions here, will be found to be the happiest people in all the world hereafter: for through them we enter into glory. Through many tribulations we must enter into the Kingdom of Heaven. Unto which Kingdom, the Lord of his infinite mercy bring us all. Amen.

FINIS.